THEOSOPHY

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When we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over.

—H. P. Blavatsky

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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THE THEOSOPHY COMPANY

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AUM

Egoism is the identifying of the power that sees with the power of seeing.
—PATANJALI

THEOSOPHY

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ON STUDY

WHAT is the part played by study in human development or evolution? The fact of the need for study is plain enough, considering the dimensions of H.P.B.'s major work, *The Secret Doctrine,* and the challenge to the mind which it presents. As a text for the use of students it is certainly unique. Mr. Judge remarked in one of his articles: "With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.*"

We learn from this work that cyclic law is the explanation of the need for study of its contents. H.P.B. says:

> . . . we find that during that transitional period—namely, in the second half of the First Spiritual ethero-astral race—nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending,* we are, therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point, has, however, to be borne in mind.
>
> We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. (*S.D.* II, 300-301.)

What is meant by "the full development of Manas"? We have many characterizations of the beings in whom this development is complete, from passages in *The Secret Doctrine* to the closing portion of *The Voice of the Silence*. One statement concerning this development as evolutionary process may be useful here:

> The Sons of Wisdom, or the *spiritual* Dhyanis, had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities *on this plane* of matter. They were reborn only by reason of Karmic effects. . . . They were "Essences," "Intelligences," and *conscious spirits;* entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos," or *Manas* (since they are called Manasaputra, born of "Mahat," or Brahmâ) had to pass through earthly human experiences to become *all-wise,* and be able to start on the returning ascending cycle. (*S.D.* II, 167.)

There must be a direct parallel and correspondence between our evolutionary undertakings, although on a much lower scale, to the incarnation of such beings. We, too, are involved in "matter" as the means of our development to greater self-consciousness. It is as Mr. Judge puts it in *The Ocean of Theosophy*:

> What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious godhood. The great aim is to reach self-consciousness . . . by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. (p. 60.)

> The processes of evolution, therefore, in some departments, now go forward with greater rapidity than in former ages because both *Manas* and matter have acquired facility of action. (p. 58.)

This is the general background and setting of our evolutionary tasks, and study is one of those tasks. Why does it seem so difficult, and our progress so slow? And why, at the same time, do we long to know, and feel in our hearts the need for the pursuit of wisdom and understanding? Another great evolutionary principle, Mr. Judge points out, is here involved. In the article quoted earlier, "The Synthesis of Occult Science," he says:

> Man is a perfected animal, but before he could have reached

> perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution.

Further specifications of the present human situation are provided in a succeeding paragraph by Mr. Judge:

> The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or 'be-ness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

A cycle of civilization—its sciences, arts, and literature—is the expression of the sense of reality achieved on a given plane of consciousness. Great literature and teachings will speak to human awareness on that plane, yet reach "beyond," even as Mr. Judge says, and as the works of Madame Blavatsky illustrate. Using the language and temporal sense of reality of the cycle, the Teacher lifts the sights of the reader or hearer, explaining what can be taught concerning the next great evolutionary step or course. What is our present condition? Our civilization is a product of the activities of mind imprisoned by the perceptive powers of the senses. It is here, in the world of sense, that the prevailing idea of "reality" is seated. The world of the senses is a world of separation and isolating illusion, yet at the same time the means of achieving the plateau of self-consciousness. All growth, all development, all evolution (in the human sense) depends upon this submergence of mind in matter: "Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only

through a vehicle of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." (*S.D.* I, 15.) This is the general rule in metaphysical terms. There is, however, another aspect of this requirement, having a moral significance: "As Mahat (universal intelligence) is first born, or manifests as Vishnu, and then, when it falls into matter and develops self-consciousness, it becomes Egoism, Selfishness, so *Manas* is of a dual nature." (*S.D.* II, 639fn.)

In what was quoted earlier from *The Secret Doctrine* (II, 300) we were told that we are in the "*manasa* period" of the cycle—the Fifth Race—but in the Fourth Round, and still, therefore, under the dominance of Desire or the fourth principle. Yet there is also the sub-cycle of a reaching toward the next plane of consciousness, the sixth, and here we have tangible evidence of the "gleam" of future possibility, luring us on. The longing within and the signs from without combine to make the stuff of aspiration. Meanwhile, the obstacles are well known and easily identified. There is what we call "materialism" in the ideas of science and in the "philosophy" which takes its premises from the limited reality of the physical world. Still more prominent is the "selfishness" which we see on every hand, in the policies of nations, economic enterprises, and human competition. The summary given by Mr. Judge in the *Ocean* (Chap. VI) cannot be improved upon:

> . . . we find Theosophy teaching that at the present point of man's evolution he is a fully developed quaternary with the higher principles partly developed. Hence it is taught that today man shows himself to be moved by passion and desire. This is proved by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good.

Then he says:

> But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete.

For this reason, he says, "the old doctrines are given out again,

and Theosophy asks everyone to reflect whether to give way to the animal below or look up to and be governed by the God within."

Our difficulties are quite apparent to us. The animal below is demanding and insistent while the God within seems a shy deity indeed, with faint if now and then unmistakable presence. So it is, also, with the realm of what we call knowledge. The world of the senses and of scientific measurement and exactitude remains impressive, while the world of spirit has no representation to us save in undefinable longing or, if we read, in the metaphysical systems which appeal to the mind and the ethical sense but have no confirmation from a world whose reality depends on the separation and visibility of all its parts. The moral sense of the time—the moral sense, that is, which people act upon—also depends upon separateness and national, corporate, or private good, seldom on the welfare of all. The thought of the age, in short, has its focus in the world of physical existence, and it is according to the law of cycles that this should be the case. But equally according to the law is the impulse toward a higher life, and since we are in the manas cycle of our development, we have the materials for the exercise of the mind from a non-physical source.

It stands to reason that we should experience some difficulty with a text which amounts to an invitation to reconstruct the very foundations of our sense of reality—to transfer it from the physical world of the senses and the psychic world of desire to that world of transcendent possibility spoken of in Theosophical teachings as the world of the Higher Triad. To put mere possibilities in the place of hard fact—this is how it must seem to us, at times. That we still want to, and try, may itself be the best evidence of the truth of the teachings we have adopted as our guide.

During the last years of H.P.B.'s life, spent in England, there gathered around her groups of students devoted to her and her teachings. One of these students, P. G. Bowen, recorded some of the instruction she gave in a manuscript which finally came into the possession of his son, Robert Bowen. Commander (R.N.) Bowen preserved these notes, and some of those dealing with study of *The Secret Doctrine* were published in the *Theosophical Forum* for August, 1932. H.P.B. explained that her book contained "just as much as can be received by the world during this coming century," adding that by "World" she meant "Man living in the Per-

sonal Nature." One could say, then, that an underlying intention of the text was to help its readers to break out of the limitation of personal awareness, in order to become capable of larger understanding. Its content was designed to *lead* the mind, not to satisfy it in the terms of this plane, or to provide some sort of confident security. Mr. Bowen wrote:

> She talked a good deal about the "Fundamental Principles." She says: "If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the *S.D.* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to *lead towards the truth.*" She repeated this latter expression many times. It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the *S.D.* They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the Truth. To accept such interpretation means anchoring ourselves to fixed ideas, whereas Truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more.

H.P.B.'s suggestions on how to study will be familiar to many. The central ideas requiring particular attention are the fundamental unity of all existence; that all—every atom—is alive; that man is the microcosm, with all nature represented in him; and that the lower reflects the higher, the outer the inner; and that in truth all work together as one. She stressed the need for spending years, if necessary, in study of the Fundamentals in the Proem, and emphasized the importance of the "Summing Up" in Vol. I, and of the "Preliminary Notes" at the beginning, and the Conclusion at the end, of Vol. II. Mr. Bowen gives an account of H.P.B.'s response to his comment concerning continued attention to abstract ideas:

> I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new "brain

paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call *Jnana Yoga*. As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

The true student of *The Secret Doctrine* is a *Jnana Yogi,* and this Path of Yoga is the True Path for the Western student. It is to provide him with sign-posts on that Path that *The Secret Doctrine* has been written. (Reprinted in THEOSOPHY 43: 303.)

Taking these notes to H.P.B., the writer asked her if he had things right. "She called me a silly dumbskull to imagine anything can ever be put in words aright." But she also smiled and nodded, saying he had done very well—"better than she could do it herself"!

Mr. Bowen's notes are indeed a light on the delights and pains of study.

THE POWER OF ALTRUISM

TO the student approaching the study of Theosophy, and particularly the study of *The Secret Doctrine,* for the first time, one fact stands out as unique in his experience: *The Secret Doctrine* is not as other books; he can not approach it as he has been able to approach other books. Although he may recognize at a glance that it is veritably a "mine" of information, he soon discovers that the treasures therein contained can not be possessed by the simple process of "digging" for them and bringing them to the surface. The elusive character of its information first puzzles him, then baffles him, until it is finally borne in upon him that the giving of information, as such, is not the primary purpose of *The Secret Doctrine.* He begins to realize that information on all sorts of topics may be a very dangerous thing, from the occult point of view, unless the motive for gaining that information be very clearly defined: which explains satisfactorily to him the reason for the elusive quality of the book, throws light upon its peculiar and puzzling construction, and gradually brings him to admit the self-evident fact that *information* comes from *The Secret Doctrine* as only a secondary thing.

Further, the student begins to see that *The Secret Doctrine* can not be understood unless he develops a peculiar and particular faculty, which he sets to work to develop by persistent and continuous study. But he finds that even persistent and continuous study fails to develop the faculty which he so desires and needs. Then, looking deeper for the cause of his failure, he finds that something else is necessary, a something that lies at the very root of the faculty and without which the faculty is powerless to develop. This thing he finds to be *will-force,* that motor-power by which the faculty will gain the impetus to unfold, by which the secrets of the "immemorial record" will be opened up to him. But how may this will-force be awakened; by what process may the faculty receive that impetus to sprout and bud and come to fruition?

NOTE.—This article was first printed in THEOSOPHY 14:112.

In observing his fellow-students, he reaches the conclusion that those who come to Theosophy may be divided into two distinct classes, each actuated by different motives, each approaching the study of Theosophy from a different angle.

The first class comes to Theosophy primarily for the purpose of self-growth—to "develop," along intellectual and spiritual lines; they want certain powers for themselves. But as they advance with their study, they become aware of the fact that spiritual growth is not possible without service of the human race, and so, they come at last to serve.

The second class comes to Theosophy, not with the idea of self-development, not for the growth of their own powers and capacities, but first and foremost for the purpose of service, for the purpose of disseminating knowledge which will help the race to become better spiritually, morally, and intellectually. This class, in its turn, finds out that spiritual service of the human race is not possible without knowledge. Then they turn to study as the means whereby they may serve more efficiently.

In the second class are to be found those individuals whose work will count most to the cause of Theosophy. In them, underlying the motive that brings them to Theosophy, is to be found that motor-power of will-force which lies at the very root of the capacity for service. Will-power, as creative energizing force, *does not express itself on any plane lower than that of impersonal altruism.* Only where impersonal altruism exists as a motive, is to be found the energizing will-power. The moment Will descends from the plane of Altruism, the moment it garbs itself in the robes of intellect or emotion, it loses its impersonal characteristics and becomes something else—it may be patriotism, it may be ecstasy, it may be the creative mood of the artist or the genius, it may be the intense concentration of the philosopher, but is not the *Spiritual Will.*

Crookes' table of vibrations affords an analogy: Our sense of sight is a matter of so many vibrations which touch human consciousness; hearing, smell, and touch are the contacts of other rates of vibration. But in this table are tremendous gaps. Certain of these gaps we might say are filled up by the creations of the emotional power; when aspirations begin to show forth, other gaps are filled up; but the very highest "sense" of all, human *Altruism,* is responded to by that vibration which we call Will-force. So, *The*

Secret Doctrine, intended to draw forth in its students the higher faculty by which it may be comprehended, demands the use of Will-power along the lines of altruism, along the line of spiritual service to the race.

How does spiritual service of the race show itself? How can the ordinary man of the world begin to practise the Higher Altruism? It is expressed on this plane of action through the aspect of *Sacrifice*, that sort of sacrifice discussed in the third and fourth Discourses of the *Gita*, not only for beings in the human kingdom, but for the whole of Nature.

The marks of Sacrifice, or physical plane manifestation of the Higher Altruism, are: First and foremost, *Justice*. True Sacrifice demands a sense of justice not only to others but to ourselves. The moment that sacrifice is uncalled-for, the moment that injustice appears, then is no longer Sacrifice. The two statements that "Rigid Justice rules the world" and "At the foundation of the world is Sacrifice" are often considered contradictory, while the truth is that they are synonymous. Without Justice, Sacrifice in the true sense is impossible.

A particular and definite mode of action necessarily accompanies a particular and definite kind of sacrifice; this action, in sacrifice for Theosophy, is the *propagation of ideas*, by the dissemination of those things which are known. The true genesis of Will-power is the plane of the purest altruism, or, to put it in another way, Will proceeds down from the plane of purest altruism to the plane of everyday action.

When we begin to propagate the Theosophical concepts with which we are already familiar, using the proper discrimination and being sure that we are just to others and to ourselves, we shall find that we are beginning to sacrifice ourselves for others. The pouring out of ourselves for our brother-man will energize us with that Will-power lying behind the faculty of comprehension, which enables us to gain for ourselves more profound knowledge, to be again propagated. The "Ever-Becoming" shows itself in still another light. *For whoever with deliberation commences to propagate Theosophical ideas begins to energize himself for the Service of the Race.* His growing energization develops in him an ever-expanding Will-power, which in its turn enables him to contact and act upon the plane of Pure Altruism, the highest plane comprehensible to man.

The failure of the man of science, of the philosopher, or of the artist to reach the plane of pure altruism is due primarily to his objective, to the purpose for which he seeks knowledge. To the scientific or philosophic student, knowledge for the sake of knowledge is his aim, to the artist "Art for Art's sake," and such knowledge as is gained is made use of for the advancement or the expansion of the senses, the emotions, and the mind. Therefore, their altruism is limited. On the other hand, the student of Theosophy seeks his knowledge not for the sake of knowledge, not for the sake of his own growth, but for the spiritual betterment of the race of which he is a part. Therefore, his altruism and its field of action is unlimited; by it, he begins to generate forces that are spiritual, and begins the destruction of human misery and suffering which H.P.B. tells us will last till:

> . . . man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*. . . . (*S.D.* I, 644).

This moving from *within*—this is the faculty which the study of Theosophy demands of us. The faculty can not come into action unless we begin to practise Altruism, unless we begin to live the truths of Theosophy and to teach only as we live.

"The Fruitage of Karma"

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

—H. P. Blavatsky

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

V

WE have seen the inferior Pitris who possess an astral body within an ethereal form, projecting that astral—their chhaya—to form the mould for physical man, the "delicate model for the Nature Spirits of Matter to work upon" (vol. i, p. 225). We have seen the Monad descending and brooding over the senseless shell—the "Double Dragon" as it is sometimes called—as Atma-Buddhi (see the Commentaries, as quoted in vol. ii, p. 57). We may regard this First Race, the "Sons of Yoga," as possessing but the Linga Sarira, the astral body, of man: "The Breath (human Monad) needed a form: the Fathers gave it" (Sloka, 17). The grosser body was moulded by the Earth forces through the first Three Races, growing denser and more compact as the ages revolved. Prana, the life-principle, the "electric fire," came to it from the Sun; "the spirit of the Earth called to his help the Solar Fire . . . . the Breath needed the Spirit of Life: the Solar Lhas breathed it into its form" (Slokas, 16, 17). The Commentary has the same thought: "They were the shadows of the shadows of the Lords. They expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them" (vol. ii, p. 109). This gift of physical life, of electric fire, by the Sun must not be confused with the higher gift of the "Solar Angels," who bring Manas to the making of man. We are here wholly on the physical plane, and are concerned only with the building up of the Quaternary. When the "Solar Lhas" had "warmed them," "the Breaths had life, but had no understanding," and so they continued till the Third Race. Nor was even speech found among the First Race, mindless as it was on our plane (vol. ii, p. 198). "The Monads which informed these empty shells remained as unconscious as when separated from their previous incomplete forms and vehicles" (vol. ii, p. 80), and to an unconscious Monad and a mindless shell no speech was possible. (The reader is asked to

NOTE.—This article is part of a series reprinted from volumes 6 and 7 of *Lucifer*. The reply to the question from a reader, which follows this installment, is almost certainly by H.P.B.

remember here that the Monads are not "separate" entities, but rays from the One Universal Monad, which are conceived of by us as "separate" only because of our "avidya" or ignorance.)

THE SECOND RACE

The Second Race, born under Brihaspati (Jupiter) on the Hyperborean Continent, reproduced itself so far as the early portion of it was concerned—like so many other forms of early physical life—by budding, or gemmation, followed by expansion. Those who have seen the process, say in the Hydra, will understand how naturally from a form so much less solid than the Hydra, such gemmation would occur. It is universal in the early jelly-like forms of living things, and in more highly developed and more complex forms it is still preserved in the earliest stages of their existence. The egg from which the human fœtus is to be developed has its mulberry stage, and everywhere we find fission among the primitive stages of living things. The idea of this universal form of reproduction as being that by which the Second Race appeared seems ludricrous only because people think of it as applying to the complex organism we know as "man." But the beings of the Second Race preceded "man" by many a million years: they were on the path of evolution towards man, but those boneless viscid indeterminate forms had nothing of what we call human about them, although they were the seed out of which thousands of millenniums later man was to evolve. They were of "homogeneous substance," with "structureless albumen body" (vol. ii, p. 164), the very type for such reproduction, and in fact such beings, without organs, could only thus reproduce their kind. The physical form had to evolve gradually "from its ethereal, or what would now be called protoplasmic model," and this primeval humanity, we are told, "had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like form, evolved by Gods or natural 'forces,' which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man" (vol. ii, pp. 150, 151). Perhaps those who have ignorantly laughed at the "Secret Doctrine" will explain what method of reproduction, save fission or gemmation, was available for these jelly-like structureless creatures. Mindless still they were, but the first faint dawn of a yet far-off consciousness appeared in them, for we read of their endowment "with the first primitive and weak spark (the germ of intelligence)" (vol. ii,

p. 165), and of their making "chant-like sounds, composed of vowels alone" (p. 198).

As the Second Race was evolving, the First Race was disappearing before conditions unsuited for its continued existence: "when the Race became old, the old waters mixed with the fresher waters . . . . the outer of the First became the inner of the Second" (Sloka 21). The "men" of the First Race melted away, were absorbed into the firmer, though still viscid forms of the Second Race, becoming the lower principles of the evolving bodies (vol. ii, p. 121). The later Second Race, progeny of those produced by the First Race, are spoken of as "Sweat born" in the Commentary (vol. ii, p. 117), a poetical phrase for a form of reproduction which marks a step forward in evolution, but which may best be described in those with whom it was the characteristic type, the First Division of the Third Root Race.

THE THIRD RACE

The Third Race, which was to become really human, was evolved on the vast continent of Lemuria, the third of the great continents of the globe, and was significantly born under Lohitanga, the fiery-bodied Venus, or Sukra (vol. ii, p. 29). As the physical shape condensed and hardened, it was no longer capable of gemmation: hence in the later Second and in the early Third Race reproduction consisted of the extrusion of a viscid cell, which by the process familiar to us as cell division without separation, grew into an oviform ball, developing—as does the spore of the plant—outside the body of the parent, into the mature form. As the Third Race evolved, the spore-like cell, or "drop," acquired the characteristic properties of the animal egg, such as we still find among oviparous animals, and the developing Humanity, from being sexless or asexual, became gradually bisexual or hermaphrodite, evolving organs, hardening in tissue and producing bones, passing in fact through what the modern scientist would call the reptilian and avian stages. The change to oviparous reproduction and to the growth of the endo-skeleton, marked during the two earlier divisions of the Third Race, leads on to the complete separation of the sexes in the third division, there being developed first "beings in which the one sex predominated over the other, and finally distinct men and women" (vol. ii, p. 132). In fact the Races passed, during millions of years, along the path

of development now swiftly trodden by man in the early months of intra-uterine life: the cell gemmation, the cell multiplication, the asexual fœtal form, the growth of bones, the stage of hermaphroditism, the separation of the sexes. All these are familiar to every student of physiology: very strange, very wonderful, veiled in mystery as to causes although obvious as to effects; but no more strange, no more wonderful, no more mysterious, in the evolving Races than in the evolving individual. Nor is it irrational to speak of the Races as "human." True, "men, during the First and Second Races, were not physical beings, but merely rudiments of the future men" (vol. ii, p. 108). But are not the germ cell, the sexless embryo, the hermaphrodite fœtus, rightly described as human in that their goal is Perfect Man? Why then shall not the early stages of Humanity in the womb of Nature be recognised for what they are, and why should they not be named by their end, by the triumph towards which they are working, the building up of Man?

With this separation of the sexes comes the critical point of evolution: man has become "opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female" vol. ii, p. 84). He has now reached his human form, though it be yet "gigantic and ape-like": he has evolved "the vehicle of desire, or Kama Rupa" (vol. ii, p. 116), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil," thus acquiring the knowledge without which perfection cannot be. Out of the sinlessness of unconciousness, through the soil and the mire of evil, onwards into perfect righteousness, such was the path marked out for the feet of man. In this Third Race began the battle some 18,000,000 years ago. For now the Quaternary is complete: the physical body has taken its shape moulded on the Linga Sarira; Prana vivifies it, Kama fires it, Kama the gift of Suchi, the Sun, the "Drainer of Waters" (Sloka 17), the last thing that the lower Powers could bestow on evolving man. Over this now perfected fleshly tabernacle still brooded the "Divine Pilgrim," awaiting the last touch which should unite the Quaternary with the Duad, the incoming of the Ego, that with one hand should cling to Atma-Buddhi, the Higher Self, with the other touch the Lower Self, and so knit the sundered together. This is the work of the "Fire Dhyanis," the "Solar Pitris," the Agnishwatta. The Esotericist speaks of these as the

Heart of the Dhyan-Chohanic Body (vol. ii, p. 91), and they are the three classes of the Arupa Pitris, intellectual and spiritual, while the remaining four classes were corporeal, material and devoid of intellect (pp. 93 and 91). These are the "one third of the Dhyanis" who were "doomed by the law of Karma and evolution to be reborn (or incarnated) on earth" (p. 93). Some, if not all of them, are alluded to as "failures" among the Dhyan Chohans: but "as these 'failures' are too far progressed and spiritualised to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms," they "do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race" (vol. i, p. 188). Elsewhere they are spoken of as "the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or Crocodile," whose task it is "to inform the empty and ethereal animal form and make of it the Rational Man" (vol. i, p. 233). Yet again, they are "the celestial 'Ancestors' (Entities from preceding worlds, called in India the Sishta)" who "step in on this our plane, as the Pitris had stepped in before them, for the formation of the physical or animal-man, and incarnate in the latter" (vol. i, p. 248).

The gradual entrance on the scene of these Manasic entities is described in the 24th Sloka:

The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third; "we can choose," said the Lords, "we have wisdom." Some entered the chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame (vol. ii, pp. 18, 19).

Here the student must note the phrases, "some entered," "some projected the spark." We are in the early part of the Third Race. Ere yet the sexes were separated, the incarnating "Sons of Wisdom" who "entered" produced by Kriyasakti the "Sons of the Fire-Mist" or the "Sons of Will and Yoga." Of these the first is the "Initiator," the "Great Sacrifice," of whom here we cannot speak; and in these incarnated the highest Dhyanis "to form the nursery for future

human adepts" (consult vol. i, p. 207). Kriyasakti is "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and will) is deeply concentrated upon it; similarly an intense volition will be followed by the desired result" (vol. ii, p. 173). The men thus formed are apart from the course of human evolution; set apart ere yet the struggle had begun. They take no share save as guides, helpers, teachers, in the onward march; in past Manvantaras they had fought their fight; and they incarnate anew to help others, not to progress themselves.

On the other hand, the men of the Third Race who only received the projected spark, as they were scarcely ready, are the average humanity (vol. ii. 167), now fighting its way upward; while the third section, who were "not ready," the most backward of the Third Race, "became narrow-headed" and are now the lowest human races, the Australian, the Bushmen, the least evolved South Sea Islanders. Of these the Australians are the only pure and direct descendants, the rest being mixed (vol. ii. p. 199, *note*).

With evolving ages came the separation of the sexes, and still many of the "Lords of the Flame" held back from incarnation and many of the men were still left mindless. They dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, mating with the brutes around them, and breeding monsters, "a dumb race to keep the shame untold" (Sloka 32). Then they who had held back from incarnation saw the evil: "The Amanasa [without Manas] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better lest worse should happen." "Then all men became endowed with Manas. They saw the sin of the Mindless" (Slokas 34, 35).

This incarnation of the "Lords of the Flame" marks the true beginning of Man, who is now the complete septenary—although the higher Triad is still latent, the full unfolding of Manas belonging to the Fifth Race, of Buddhi to the Sixth, and of Atma to the Seventh—and who has become an intellectual self-conscious being. In the early sub-races of the Third, man's language "was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals," but in the latest Third articulate speech was developed, monosyllabic only, but still articu-

late, something more than mere emotional cries (vol. ii. p. 198). This was the speech of "the 'golden-colored' yellow-complexioned men, after their separation into sexes and the full awakening of their minds." The yellow color here spoken of is "the color of the first solid human race, which appeared after the middle of the Third Root Race—after its fall into generation" (vol. ii. p. 250); but the present yellow races (except the Australians) are descended from the early branches of the Fourth Root Race, and are of mixed Lemuro-Atlantean descent (vol. ii. p. 199, *note*).

With the appearance of intellectual life came "material progress." Ruled and taught by the "Sons of Will and Yoga," the Lemurians built cities and founded the earliest civilisation, a civilisation whelmed under a flood, the memory of which gave rise to the world-wide traditions of a universal deluge.

TWO STUDENTS

QUESTIONS AND ANSWERS

Q. The lower Quaternary is evolved in the first four races, Manas in the fifth race. Now, what is the position of Buddhi towards the present humanity? During the sixth race I can understand that it will incarnate in some way in Manas, as manasa-putra now does in the lower quaternary.

But what of the manasa-putras who are now undergoing incarnation in us, *ourselves* in fact; are we as manasa-putras at present unfitted to receive Buddhi, and only now preparing for its reception, as the lower quaternary did for manasa-putra?

If this be the case we are "Buddhiless," as the early races were "mindless."

Is this what it is to become "Dwija"—twice-born, when a Buddhi takes possession and illuminates Manas?

S.

A. The lower Quaternary is evolved during the first *three* Races, the physical body not being regarded as a "principle" in the real sense of the term. The Monad—Atma-Buddhi—as has been so fully explained, broods over this evolving Quaternary, but cannot come into contact with it until Manas enters and draws them into connexion. This month's article will, perhaps, make this clearer to you. Buddhi is latent in present humanity, but you cannot speak of it as "incarnating" in Manas: Manas is not fleshly. Further, Manas aspires towards Buddhi, Buddhi does not stoop to Manas.

Buddhi will become active during the Sixth Race, but you do not seem to understand that the Monad is Atma-Buddhi.

If you refer to p. 167, vol. ii, "Secret Doctrine," you will see that is distinctly states that "those who were half ready," who received but a spark, constitute average humanity. Therefore it is incorrect to say that *we* are the Manasputras. We are the Pitris and received a spark from the Manasputras. Those in whom the Manasputras, as such, incarnate, do not belong to our average humanity. Dwija means an initiated one—or a being whose Higher Ego is active; the initiated Brahmins of old were called Dwijas.

Correspondences

The "permanent astral" is formed during life from the elements belonging to the Real Man, the Ego. The ordinary astral is formed for each birth before conception. It is governed by the karma to be expended in the next life ensuing. One does not necessarily come from the other, but is formed from the spiritual substance—or body—of the Ego.

Astral body is merely a generic term. The term "astral" is used for everything beyond the physical. But, it should be understood that as on the physical we have earth, water, air and fire as divisions of this plane, so on the astral plane are similar divisions. The astral form that corresponds to earth remains with the physical body and dissipates with it. The one that corresponds to water is that state of astral substance which forms the *kama-rupa;* the one that corresponds to the air is the *manasic body;* and the one that corresponds to fire is the seat of consciousness, the body of the thinker. Our earthly fire is the lowest grade of divine substance.

Only those who have arrived at a certain stage of development or initiation return to incarnation with a "permanent astral." All others form a new astral for each incarnation.

That is why they don't bring the memory *through;* they haven't established it on this plane. The permanent astral is the astral permeated, changed, refined by the fire of consciousness and thus made permanent.

—Robert Crosbie

letters • questions • comment

It is said that "for a man to be free from the effects of the Karma of any act, he must have passed to a state no longer yielding a basis in which that act can inhere." What would that state be like?

The statement quoted implies that while the effects of an act may flow in appropriate measure, consistent with the nature of the act, one's inner relation to these effects determines the overall effect on the individual. The conditions in which an act could inhere are those maintained by desire for some particular effects that were beyond the natural result of effort in that direction. There might also be an element of anxiety lest undeserved suffering come, or loss of something to which one was entitled. These anticipations of gain or loss make it seem all-important to preserve that bundle of ideas, perceptions and impressions which appear to be permanent. This is the condition of the man preoccupied with his personality, or some phase of it, mistaking that for his essential self. Even certain personal excellences can be confused with their real source, the Ego. Actually, reflection on such forms of emotional involvement may reveal much about where we are in the cycle of learning how to distinguish between the Ego and its various conditions.

Bearing in mind that the Self is the primary reality and that the whole universe exists for the experience of the soul, Karma can be seen as bringing not only individual experience but a collective effect as well. Recognition of this dual aspect of Karma deepens our learning from experience, which is seen as through and eventually for others, as well as ourselves, our own progress bringing about better opportunities for them. Beings that are "Karmaless," then, are those who have outgrown the illusion that separateness is the basic or "natural" condition.

A state, then, which no longer yields "a basis in which that act can inhere" would mean that the mind is free from the desires arising from either longing or fear. One in this state acts with force and intelligence, but his center of consciousness or idea of self is no longer focused by the desires of his personality, what-

ever they may be. A parallel might be seen in the runner or dancer who needs a body which is strong, well-developed in its powers, yet entirely responsive to the will and imagination of the person using it. When a basis for thought and action is created which is above or beyond the plane of desire as we ordinarily experience it, desire is replaced by the will, as we communicate with the lower forces of nature and move them to appropriate action. In its highest aspect, this will becomes compassion, the law of laws. An entirely desireless being may seem difficult, though not impossible, to imagine since, unlike us, he no longer has any desires or personal longings of his own in which to incarnate, even the desire to learn having been absorbed in complete knowledge. Such an Ego, we might think, could be embodied on earth only as the ultimate incarnation of the hidden aspirations of his fellow men working through that cycle.

Mr. Judge states in "The Synthesis of Occult Science" that

> the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him.

Reflection on this idea helps to loosen the hold on the mind of personal desires as the legitimate prime movers to action. The understanding of *how* law works to bring about the unfolding of consciousness to perception of life as a coherent whole is the highest employment of the human mind. Its practice in any degree produces a state of detachment which, unlike neglect or indifference, is accompanied by a flexibility that only comes from a first-hand knowledge of the principles governing action and a consequent inner independence of the circumstances.

Through whatever mental, psychic and physical vehicles we have provided, we experience Karma—as a mere happening, as reward or punishment, or as a means of learning. But no action is merely physical; it is preceded and attended by thought, however rudimentary or fleeting; it is shaped by the feelings, motives and subtly pervading assumptions of the mental and moral sheaths the Ego has woven for itself. Mr. Judge says in *The Ocean of The-*

osophy that Karma is "the cause for birth and rebirth, yet equally the means for escape from incarnation." H.P.B. remarked that a man's life is the result of his will and his Karma. Karma, then, can be what happens *to* a person, or seen as presenting the experiences through which he may establish the capacity to live in a state of being that does not bind him to the results of action. The sense of the reality of the reincarnating Ego and its higher states of being provides a place to stand.

The man who is totally free, who exists wholly conscious in this state, is an adept. But any human, to the extent to which he governs his actions as an expression of the law inherent in all beings, may consciously participate in egoic freedom.

THE SOURCE OF OUR POWERS

If the idea is held that there is but one life on earth, then all the learning of the man and of the age is limited to a small and narrow range. But if one grasps the idea of successive lives on earth—all under Karma—then, the learning takes on a wider sweep, leading the man to the conception that all powers of every kind proceed from the Supreme, the Self of all creatures; that he himself is in reality a spiritual being, and must think and act as such.

We may not be able to apply, as fully as we and others might desire, all the axioms and reasoning of the philosophy; but what of that? We can apply what is possible and all this is possible to us, and in that application greater understanding and facility arise. Each one has to find *his* way. Words cannot give it, yet there *is* a way for each. Most of the trouble lies in trying to see, trying to hear, trying to "think" it all out, instead of applying what we *do* see. All ability comes very gradually, imperceptibly—felt, grasped, realized, rather than perceived in the ordinary sense.

—ROBERT CROSBIE

on the lookout

The Basis of Karma

More and more, books of our time seem to take basic Theosophic conceptions almost for granted in their expositions. For example, in Arthur Young's *The Reflexive Universe* (Delacorte Press, 1976), the author says:

> What Christian tradition refers to as the "fall of man" is the descent of the life spark, itself of divine origin, into a *mortal* existence. Why? So that it might know good from evil, or in terms of process, learn the law and use it.
>
> How may it do so? It must first acquire an ego, a center from which to initiate acts and from which to view the consequence of those acts. Thus, and only thus, can the monad learn, for the moral consequence of an act has significance only to the one who initiates it. One must "own" a thing to learn responsibility.
>
> If A intentionally injures B, B suffers, but the moral consequences rebound or flow back on A, creating the need to right the wrong, an adjustment that may require time, or even another lifetime (the basis for the Hindu doctrine of Karma).
>
> Thus Karma, which is the law of cause and effect manifesting at the psychic level, leads to the knowledge of good and evil, and becomes the basis for the monad's growth, its conquest of matter.

This writer has obvious familiarity with Theosophical sources, and early in his book he speaks of reading the *Mahatma Letters to A.P. Sinnett* and of using ideas found in this work to complete his understanding of the universe as sevenfold. The "sevenness" of all nature becomes the foundation of Mr. Young's theory of the universe, with demonstrations in mathematical and other terms of the universal presence and function of sevening in all natural processes. Despite the writer's extensive knowledge of modern physics, he does not write as a scientist but as an inventor (he invented the Bell helicopter), holding that the inventor is one who works purposively with nature. His book is a fresh examination of cosmology from the viewpoint that consciousness

is the foundation of all existence, with conscious units (monads) the evolving intelligences.

Effect of Blue Light

In *Isis Unveiled,* H. P. Blavatsky called attention to the phenomenal acceleration of organic growth under the influence of blue light (I, 264). During this century, various experimenters and therapists have obtained similar results, and today, *Health and Light* (Devin-Adair and Pocket Book), by John Ott, brings further testimony of the effect of light on living things. Mr. Ott is a photo-biologist who entered this field through his work as a photographer expert in time-lapse films (the opposite of "slow-motion") which speed up such processes as the growth of a flower, so that the unfolding of the petals and other motions occupying long periods of time may be watched in a few minutes. As a result of this work he learned a great deal about the effect of different kinds of flight on living things. He too found that blue light had distinct biological effects, and in the case of a chinchilla breeder he helped, he discovered that blue light could produce female litters which had been curiously absent for a long time. Reasoning about this effect, Mr. Ott proposes:

> Here, the fact that the poultry industry knows that light received through the chicken's eye stimulates the pituitary gland and increases egg production might be a very important clue. The pituitary gland is the master balance wheel of the entire glandular system, not only in chickens but in other animals and humans as well. If this is so, and the entire glandular system can be affected—or glandular actions modified—by light received through the eye, the resulting consequences and possibilities of what this might mean are utterly fantastic.

Light and Health

> Possibly the basic principles of photo-chemistry in connection with the process of photosynthesis do carry over from plant life into animal life, but in a greatly improved way. If the basic chemistry of the human body responds to glandular actions controlled by the pituitary gland responding to light energy—then, as with plants—the characteristics of the light energy would be a very important factor. Different types of light and lighting conditions ranging from natural unfiltered sunlight to various kinds of artificial light, or natural sunlight filtered through different kinds of glass, or light reflected from different colored interior decorations in a room could affect the physical well-being of an individual.

These were speculations, yet the body of Mr. Ott's book gives reason to regard them as founded on fact. In his own case, he discovered, for example, that when he broke his dark glasses and was obliged to go without them, in only a few days he began to have relief from a serious arthritic condition. Friends whom he advised had similar benefits.

Protecting Atmosphere

He explains that he then stopped wearing dark glasses because they filtered out virtually all the ultra-violet as well as certain other shorter wave-lengths of sunlight energy, pointing out that it is not generally understood that the earth's atmosphere eliminates all but a trace amount of the far short wavelength ultraviolet, while transmitting the near longwave ultraviolet, to which all life has been exposed throughout past evolution. Mr. Ott wonders about the deleterious effect of denying the organism exposure to the normal kind of ultraviolet in sunlight. He also has interesting things to say about the disordering effect on human beings of pink-tinted glasses. A further idea that has grown out of his researches is that viruses may originate within the living cells of an organism instead of being introduced from an outside source. Remarkable recoveries of plants dying out from virus, following application of health-giving light, suggested this possibility to him.

Mr. Ott makes it plain that a vast amount of research remains to be done to show the relation between light and human health. Yet his book will be of particular interest to those who have followed the work with light of various unorthodox scientists and practitioners.

Pulsations of Sun

Scientists who gathered in Denver last February for the annual meeting of the American Association for the Advancement of Science were told by Dr. Jack Eddy, chairman of a symposium on astrophysics, that astronomers are "now looking carefully at the entire sun and what it is doing, rather than focusing on small events on the sun's surface." He spoke in particular of the findings of Dr. Henry Hill of the University of Arizona, calling his discovery of pulsations in the sun and their possible connection with climate or weather on earth "a small revolution in solar physics." According to a report in the *Boston Globe* for Feb. 22:

The Arizona scientist said each time the sun pulsates it appears to heave, or pump itself up, by about five miles. This occurs, he said, at many different intervals, with one important period being every five minutes.

"Only recently has it become apparent that this five-minute behavior of the sun is, in fact, a global oscillation of the sun, not just some local phenomenon."

A Cause of Cold Spells?

This places the sun among the pulsating stars, long known to astronomy. Interruptions in the pulsation, causing the disappearance of the gaseous halo or corona of the sun, may be related, Dr. Hill thinks, "to the occurrence of cooler periods in earth's climate." Scientists, the report said, "are also studying the possible correlation of solar pulsations and sunspots." Citing a study he has recently completed, Dr. Eddy said that a time in the eighteenth century known as the Little Ice Age corresponded closely with the seventy-five years during which there was minimum sunspot activity. Analysis of the chemical composition of tree rings has led to the conclusion that such cold spells are not infrequent, Dr. Eddy reported.

By studying tree rings taken from ancient bristlecone pines, he said, it has been found that the sun has gone through 12 sunspot-free periods, which ranged from 50 to 100 years long, since 3000 B.C. or 4000 B.C. Eddy noted, too, that these periods of missing sunspot activity occur irregularly.

As for earth's climate, Eddy said there is "a one-to-one correspondence" of these periods of sunspot minimum with periods of extra-cold weather on earth.

"Heart" of Solar System

The Sun, according to *The Secret Doctrine* (I, 541), is the heart of the solar system. Commenting, H.P.B. writes:

. . . Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the

circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then everyone would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.

"Impulse of Life"

There are some amplifying statements in *Transactions of the Blavatsky Lodge* (p. 116-17):

The Sun, as on our plane, is not even "Solar" fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." . . . The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychisizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical, but a purely spiritual, nervous impulse.

Magnetic Sphere

The "interior work" of the Sun, said by H.P.B. to be faithfully reflected in what is visible or perceptible, may be further illuminated by recent discoveries made possible by data collected by the

spacecraft Pioneer 11. A *New York Times* report for Dec. 7, 1976 relates that information thus obtained has made it possible to determine the structure and extent of the sun's magnetic field:

> The magnetic field envelopes and pervades the entire solar system, according to the data. It is roughly spherical, extending several billion miles above the sun's north and south poles and probably as far out as the orbit of Pluto, the outermost planet. It is split into northern and southern hemispheres by a thin sheet of electric current like a warped disk, the spacecraft data revealed.

Directions of Energy-Flow

These findings were described by Dr. Edward J. Smith of the Jet Propulsion Laboratory in Pasadena, Calif., at a meeting of the American Geophysical Union in San Francisco. As summarized in the *Times* report, he said:

> The field is generated by electric currents in the sun and has a simple north pole-south pole structure, with the magnetic axis tilted 15 degrees of the sun's rotation axis. This is about the same tilt as is found on Earth and Jupiter.
>
> The field stretches outward in every direction from the northern hemisphere of the sun. It is carried by the million-mile-an-hour "solar wind" of charged particles which flows constantly out from the sun. It is known to reach as far as Saturn but thought to extend to Pluto, almost four billion miles from the sun.
>
> Then, somewhere out on the fringes between the solar system and interstellar space, the field reverses direction and comes back in toward the sun's southern hemisphere.
>
> This is the way it is now, but the sun's field has been found to reverse itself every 11 years near the time of maximum activity of the sunspot cycle. So, in another five and one-half years, the magnetic field should move outward from the sun's southern hemisphere and return to the northern hemisphere.

Clue to Solar Origins

Interestingly, the sheet of electric current which marks the division between the two hemispheres appears to move up and down in relation to the Earth's orbital plane. As a result, "Sometimes the spacecraft instruments detected a magnetic field going away from the sun, sometimes going toward the sun." The movement of the dividing sheet of current is held to be an explanation of earlier observations suggesting "the apparently erratic nature of the solar magnetic field." A leading theoretician in the field of

solar magnetism, Dr. Hannes Alfven, believes that the findings through the Pioneer II spacecraft may lead to better understanding of sun-earth interactions, and perhaps throw light on how the solar system originated. This might be regarded as a vague approach to the occult doctrine on the origin of the sun and the planets, since electromagnetic forces were certainly involved. According to the teaching, both planets and sun evolved from the condensation of Cosmic matter around a central nucleus, "but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their [the planets'] elder, bigger brother therefore, not their father." (*S.D.* I, 101.) The sun and planets make the eight "sons" of the Stanzas, one of which, Marttanda (our sun), is said to be rejected. Explaining this imagery in *Transactions* (p. 145), H.P.B. says:

> The sun is older than any of its planets—though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern science teaches, but simply that under the Rays of the sun they acquire their growth.

Questions about "Mind"

It is a long, long way from present day cosmological thinking to the occult explanation of the universe, involving the conception of Fohat as artificer and great hierarchies of intelligent beings which are said to animate and move the heavenly bodies on their way. The most that can be hoped for from present-day astronomy, one may think, is continuing discovery of phenomena which parallel in their behavior certain of the occult teachings, as in the case of the magnetism of the sun and the action of sunspots. Yet already, cosmologists given to philosophic speculations seem to be groping for better foundations for their science, as in the case of John Wheeler, of Princeton University, who has asked: "Is the universe deprived of all meaningful existence in the absence of mind? Is it governed in its structure by the requirement that it give birth to life and consciousness? In brief, are life and mind irrelevant to the structure of the universe—or are they central to it?"

Celestial Correspondences

Such questions enter the arena of modern thinking in various ways, becoming ever more insistent. A recent example is the article, "Poetic Responses to the Copernican Revolution" in the June *Scientific American*. The writer, Margaret M. Byard, shows that the great poets of seventeenth-century England welcomed the vistas opening to infinity as a result of the heliocentric teaching, yet struggled to retain the symbolism of the Ptolemaic system for the sake of its psycho-moral value. The ideas of Copernicus, and the more philosophic doctrines of Bruno, reached England during the time of Shakespeare—when, as Miss Byard says, "poetic expression in the English language was at a peak never attained before or since." Heroic efforts were made by the poets to preserve the old symbolism while giving eager welcome to the spacious universe Copernicus had brought into view. At stake in the old ideas was the system of correspondences:

> Of primary importance was the interconnectedness of the plan. Man's body was made up of the four elements fire, air, water and earth and was regulated by the fixed stars. Since before the time of Plato it had been believed the world had a soul like man's own. Man's form and proportions were a pattern for all structure, including the structure of the universe.

Platonic Synthesis

Miss Byard gives many examples of the combination of moral and religious ardor with the new physics of Copernicus:

> *Democritus Platonissans* (1646) of Henry More is a faithful description of the Copernican system embedded in a "Platonic" poem. It is almost as if the writers had to veil their knowledge in a cloud of poetry.
>
> Where the Latin letters and treatises of Kepler, Galileo and their successors were addressed to astronomers and mathematicians, the poets spoke in common English to the wider circle of the literate. One can see in their work a growing awareness of a larger universe, of space and infinity. Yet at the same time they retained the outlook of the old cosmology: man was still the center of things bound in a close relation with the planets and stars.

Outlawing of Intuition

But this spirit, so well expressed not only in the poetry, but also in the prose writings of the Cambridge Platonists, could not make way against the aggressive tide of Cartesian materialism. Platonic

imagery was obliged to submit to the insistence on "clear and distinct" ideas. As Miss Byard puts it:

> After 1660, with the founding of the Royal Society of London as an arbiter of both science and literature, there came a change in attitude toward poets and poetry. Thomas Sprat, the historian of the Royal Society, proclaimed that all writing leaning heavily on metaphorical language—the language of "fancy" and imagination—could be a barrier to truth. He advocated a "close, naked, natural way of speaking; positive expressions, clear senses; a native easiness; bringing all things near Mathematical plainness." He placed "the language of Artizans, Countrymen, and Merchants, before that of Wits or Scholars." By "wits" Sprat particularly meant poets, with their delight in analogy in describing relations between man and the cosmos. His attack suggests he was afraid of the poet's influence over men's minds—"bewitching," he called it. His diatribe carries all the fervor of an attack on the communications media today. By the end of the 17th century the poet could no longer write with quite the same belief in himself as a prophet and a seer into the nature of things; intuition had increasingly to give way to the revolution in scientific knowledge that was to follow.

A Barren Period

The loss to literature, the arts, and to all civilization has been very great. By the eighteenth century the assumptions of mechanism and materialism were so well-seated in European and American culture that H.P.B. spoke of that time and the century which followed—the nineteenth, in which she wrote—as a barren period in which "the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit." (*Isis Unveiled* I, 247.) Today there is increasing awareness of what has been lost. That an article of the sort contributed by Margaret Byard appears in the *Scientific American* is encouraging evidence of the new spirit which recognizes the value, even to science, of the powers of the free-ranging imagination. At the close of her study of seventeenth-century poets she writes:

> These old poets, to use the words of Sir Thomas Browne, were "true amphibia" that lived in "divided and distinguished worlds." What is always renewing in their poems is their sense of the marvelous. . . . To find such poetry, which transcends time and knowledge, one has to go back to before the 1660's. Yet the relatedness of all things that the poet celebrated was no

> mere projection of his "fancy." Today the ancient elements—fire, air, water, and earth—have yielded to the *u* and *d* quarks, the electron and the electron neutrino as the components of all matter. "These four particles," writes Sheldon Lee Glashow, "are the only ones needed to construct all the world; they are sufficient to build all atoms and molecules, and even to keep the sun and other stars shining." . . . In principle the poet's intuition was right.

Physicist on Plato

Actually, poets such as Henry More may have been right in fact as well, if the four elements of the ancients are contrasted with "quarks," since the latter are the product of speculative and reductive mathematical physics, while the elements of the ancients, despite their uses in poetry, were substances with trancendental aspects as well as mundane significance. As for quarks, Werner Heisenberg, a leading theoretical physicist, remarked a few years before his death:

> Even if quarks could be found, for all we know they could again be divided into two quarks and one anti-quark, etc., and thus they would not be more elementary than a proton. . . . We will have to abandon the philosophy of Democritos and the concept of fundamental elementary particles. We should accept instead the concept of fundamental symmetries, which is a concept out of the philosophy of Plato.

New U.L.T. Lodge in Madras, India

A new member of the "family" of U.L.T. Lodges has been established in Madras, India, holding its first meeting on June 25. The new Lodge has a strong nucleus of serious students to support the program of three meetings a week—a public lecture Sunday evening, a question-and-answer meeting on Wednesday, and a study class in *The Key to Theosophy* on Friday evening. An attractive periodical gives the titles of the lectures and the times of all meetings. All the U.L.T. Lodges are listed by address, and the Declaration of U.L.T. identifies the character of U.L.T. work for Theosophy. The address of the Madras Lodge is 120, Twelfth Cross Street, Indira Nagar, Madras 600 020 India.

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